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Nor console yourself with the assurance, that ‘the cause of peace is now doing very well.’ So it is; but how? Not by such neglect as you propose, but by the blessing of God upon such efforts as we are urging you to take. Without such efforts, public sentiment would not have become what it now is; our own country would not have escaped the series of wars that have threatened it the last few years; nor would Christendom have enjoyed nearly thirty years of general peace as the great harvest-season of salvation to the world. It is all, under God, the result of means; and similar means must still be used. On the same ground you might as well excuse yourself from all efforts for temperance, for missions, or any other enterprise of benevolence or reform. Let *all* Christians do so; and what would be the result? Not one of these enterprises would live a year.

THE CAUSE OF PEACE.

Its origin.—It is in truth as old as Christianity; but specific efforts are of recent date. Erasmus wrote in the sixteenth century with surpassing eloquence in favor of peace; but the first effectual appeal for associated action was made by the late Dr. Worcester, in a pamphlet published in December, 1814; and the first Peace Society in modern times was organized in the city of New York during the summer of 1815, and was followed, in eight or ten months, by one in Massachusetts, another in Ohio, and a still more important one in London, all without any knowledge of each other’s existence. Similar societies have since been multiplied in England and America. Kindred efforts have been made in France, Switzerland, and other parts of Christendom; and their benign influence has reached the extremities of the civilized world.

The American Peace Society is of much more recent date. At the suggestion of distinguished individuals in different denominations, it was organized in May, 1828, as a bond of union among the friends of peace through the land, and has since been the organ of all the associated efforts for this cause in our country.

Its object.—The Society’s constitution declares its aim “to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace.” Its only object is the abolition of war as defined by all lexicographers to be “a conflict between *nations* or *states* by *force*.”

Its instrument—is the gospel; and all our operations are designed merely to insure an effective application of its pacific principles and influences as God’s own remedy for this deep and deadly cancer on the bosom of a world.

THE BATTLE FIELD: OR THE WOUNDED SOLDIER.

The late General Ponsonby gave the following account of his being wounded at Waterloo. In the melee I was almost instantly disabled in both arms, losing first my sword, and then my rein; and, followed by a few of my men, who were instantly cut down, I was carried along by my horse, till receiving a blow from a sabre, I fell senseless on my face to the ground. Recovering, I raised myself a little to look around, being at that time, I believe, able to get up and run away, when a lancer passing by, struck his lance through my back. My head dropped, the blood gushed into my mouth, a difficulty of breathing came on; it was then impossible to measure time, but I must have fallen in less than ten minutes from the onset. A tirailleur stopped to plunder me, threatening my life. I directed him to a

small side pocket, in which he found three dollars; all I had. But he continued to threaten, and I said he might search me. This he did immediately, unloosing my stock, and tearing open my waistcoat, and leaving me in a very uneasy posture. But he was no sooner gone than an officer bringing up some troops to which the tirailleur probably belonged, and happening to halt where I lay, stooped down and addressed me, saying he feared I was badly wounded. I answered that I was, and expressed a wish to be carried to the rear. He said it was against their orders to remove even their own men; but that, if they gained the day (and he understood that the Duke of Wellington was killed, and that six of our battalions had surrendered), every attention in his power should be shown to me. I complained of thirst, and he held his bottle to my lips, directing one of his soldiers to lay me straight on my side, and place a knapsack under my head. He then passed on into action, soon perhaps to want, but not to receive, the same assistance, and I shall never know to whose generosity I was indebted as I believe, for my life. By-and-by another tirailleur came up, a young man full of ardor. He knelt down, and fired over me many times, and conversed with me very gaily all the while: at last he ran off, saying, "You will be right glad to learn that we are going to withdraw. Good day, my friend."

It was dusk when two squadrons of Prussian cavalry, each of them two deep, came across the valley, and passed me in full trot, lifting me from the ground, and tumbling me about cruelly. The clatter of their approach, and the apprehensions they excited, may easily be imagined. A gun taking that direction, must have destroyed me. The battle was now at an end, or removed to a distance. The shouts of '*Vive l'Empereur!*' and discharges of musketry and cannon were over, and the groans of the wounded all around me became every instant more and more audible. I thought the night would never end.

Much about this time, I found a soldier lying across my legs. He had probably crawled thither in his agony; and his weight, his convulsive motions, his noises, and the air rushing through a wound in his side, distressed me greatly; the last circumstance more than all. I had a wound of the same nature myself. It was not a dark night, and parties were wandering about to plunder.

Several stragglers looked at me as they passed by, one after another, and at last one stopped to examine me. I told him as well as I was able, for I spoke German very imperfectly, that I was a British officer, and had been plundered already; he did not desist, however, but pulled me about roughly. An hour before midnight, I saw a man in an English uniform walking towards me; he was, I suspect, on the same errand, and he came and looked me in the face. I spoke instantly, telling him who I was, and assuring him of a reward, if he would remain with me. He said he belonged to the 40th, and had missed his regiment; he released me from a dying soldier, and stood over me as a sentinel, pacing backwards and forwards. Day broke, and at six o'clock in the morning, some English were seen at a distance. He ran to them. A messenger being sent to Hervey, a cart came for me, and I was placed in it, and carried to the village of Waterloo, a mile and a half off, and laid in the bed from which Gordon, as I understood afterwards, had just been carried out. I had received seven wounds.

Here is a glimpse of war as it is; and, if the reader will just imagine, not a solitary victim, but twenty or thirty thousand in a similar condition, writhing in fear and agony, not for a single night, but for a whole fortnight, and then *carted* away to a hospital, he may form some faint conception of the sufferings inseparable from war.

Mark the personal feelings of these combatants towards each other. The wounded, fallen Englishman appeals to the French officer for relief; and the Frenchman answers him in words and deeds of kindness. So with the

gay young soldier that chatted and fired over his body. We find here no proofs of personal malice; and it is really doubtful whether they had any towards each other. Why then so fierce in the work of mutual butchery? Why did not the real parties in the contest, the great men on both sides, do their own fighting, and shed each other's blood?

MR. WEBSTER ON PEACE.

The N. Y. Chamber of Commerce recently waited upon Mr. Webster in that city, "to express its high estimation of his services in the negotiation of the late treaty with Great Britain. That negotiation," says the President of the Chamber, "had for its object, the final adjustment of long standing, as well as intricate and important questions, and this object has been successfully accomplished on terms that are deemed alike honorable and satisfactory; while the spirit of mutual concession and conciliation that was manifested on that occasion, has served but to enhance the value of the benefits conferred, in the establishment of friendly intercourse between two kindred nations on a basis of assured confidence, and permanent tranquillity."

'Gentlemen,' replies Mr. Webster, 'in the progress of the civilized world great changes have been wrought by commercial intercourse, by the general advancement in civilization, and, above all, by the benign influences of the Christian religion. And these changes are as clearly indicated by the subjects on which nations now-a-days treat, as by any other marks or proofs whatever. In ages past, treaties were merely alliances made for purposes of war, or as defences against war, or merely as compacts against the strong for the defence of the weak, or against crowns or successful princes, and for preserving what was considered in former days the 'balance of power.' Treaties in our own day assume a new character. Not that these subjects are excluded altogether; not that they are not often introduced; but a new class of subjects have arisen from the influence of Christianity, and have been introduced into the relations of government. These are commercial regulations, and are for the adjustment of such questions as arise from the intercourse of different nations, and especially are they of service in preventing the cruelty and barbarism which were so frequent in former ages.'

'Gentlemen, as I have said, treaties were formerly entered into, wars waged, immense treasures exhausted, and torrents of blood poured out, to maintain the balance of power among the nations of the earth, that is, to keep the strong from oppressing the weak; and this security against oppression by the powerful, the weak sought to obtain by alliances, by armies, by foreign subsidies, and by military aid. But, thanks to the civilization of the age, thanks to the commercial intercourse of civilized nations, and thanks especially to the Christian religion, which has been so influential upon the minds of men, and the spirit of the times, another instrument has been devised for maintaining this balance of power, far beyond, and infinitely above all the armies and navies of the earth. That instrument is moral power—the judgment of mankind. All the nations of the earth would view with indignation, now, any such attempt on the part of the strong to oppress the weak; nor in this age would any nation attempt such a deed as the partition of Poland. All the nations of Europe could not effect it. The nations now find security, not in armies and navies, but in the sense of general justice, the feeling of right which prevails in this civilized age, in which, if an intent is perceived on the part of any to injure one, it is the duty of all to unite in resisting it. A general feeling of